

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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## ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 478.)

**OBJECTION:** "Their theory is this. Since apostolic times, they say, there has been no priesthood upon earth, in consequence of the universal apostasy of professing Christians; and as without priesthood there can be no blessing—no salvation—the spirits of those who have died cannot be in heaven. But now the priesthood is restored, and, by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus 'the saints' are taught to get themselves baptised on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom."—*Mormonism Exposed*, by the Rev. J. B. Lowe.

**ANSWER:** We certainly do believe and fearlessly declare, that for the last seventeen hundred years "there has been no [divinely commissioned] priesthood upon the eastern hemisphere, in consequence of the universal apostasy of professing Christians." And what is Mr. Lowe going to do about it? Can he controvert the statement? What, indeed, say his own Church Heralds upon the subject? This—that "Laity and clergy, learned and unlearned, men, and women, and children, of all ages, sects, and degrees, of whole Christendom, have been at once buried in the most

abominable idolatry, (a most dreadful thing to think,) and that for the space of eight hundred years, or more." Will the reverend "Incumbent of St. Jude's" repudiate this declaration of his church, or will he endorse it? If the latter, he cannot fail to see that it to a great extent corroborates our view of the subject. If all Christendom for at least eight hundred years before the so-called Reformation, were "buried in the most abominable idolatry," we think this looks very much like "universal apostasy;" and we also think that there is not much difference in value between an abominably idolatrous "clergy" and "no priesthood," at all—that is, no true priesthood. Whence, then, we would here ask, did the clergy of the "Reformed Church," with all its minor sections, obtain their priesthood—their sacerdotal power, authority, and ordinations? The answer is obvious—from Rome. But Rome was already dead in apostasy—"buried in the most abominable idolatry." What, then, had she to bestow? She could only transfer that which she herself possessed—a perverted form of religion, destitute of vitality. Supposing, however, that she had power to confer priestly functions, she had equal power to refuse or to withdraw

them; and it is certain that, acting upon this principle, she excommunicated and anathematised, as heretics, all Protestant "Reformers," so-called. It follows, therefore, that the assumed priesthood of Anti-Papal churches is, at best, but derived from Rome, the "Mother of harlots and abominations of the earth;" and truly her daughters, and grand-daughters, and *little* grand-daughters, in connection with the many appalling abominations of modern Christendom, are worthy of their apostate and idolatrous ancestress! If a man who is ordained to the ministry by those who have no more authority than himself, is allowed by those who sit under him and pay him a stipulated salary, to preach and to administer certain ordinances of the self-constituted church, it surely does not follow that God must necessarily countenance and recognise such proceedings. The Catholic and Protestant clergy both imagine themselves possessed of divine authority, although, it is evident, their respective systems clash terribly with each other. Unitarian and Trinitarian ministers of all classes claim with equal urgency the authority of heaven, although their doctrines are quite opposite in their nature and tendency. It is the same with many other contrary parties, all of whom regard their own ordinations and ministrations equally valid and authorised of God. But the candid and reflecting examiner of their various dogmas and conflicting pretensions will admit that there must be a grand mistake somewhere, or else that their imaginary God is a strange and remarkable being, who will sanction anything and everything which may be done professedly in his name. Amongst all the various systems of religion that exist on the earth, there can be but one right one. We affirm, in relation to the multitudinous sects of the day, that they are *all* wrong—that not one of them is acknowledged as the Church of Christ. It is true that the members of the great modern *Hydra* (soon to be vanquished by a greater than Hercules,) confidently assume that they are all *one*—merely different denominations of one and the same church. But what "different denominations" of a true church or religion can really mean, we are totally unable to determine. It must be a singular kind of religion or church that will admit of "different denominations," as the phrase

runs,—each organised (or rather *disorganised*) upon different principles, and all professing diverse creeds! Here are two of the great leading factions of the day—Catholics and Protestants—both classes of whose clergy profess, with equal zeal, to be the real "successors of the Apostles;" and yet neither of them has a single apostle in their midst; for, in truth, with them, apostles are only numbered in the dead catalogue of the past, as long since "done away." Then follow in their wake the long train of Dissenters of all "denominations," calling themselves Bible Christians, and professedly rallying round one standard, and fighting (with each other!) under one banner: yet, upon examination, it will be found that they unitedly reject one-half of what Christ and the Bible teach, and no two of them are able to agree about the other half. If they agree at all, it is to differ. *O tempora!* From all such unlovely systems of religion as these, which abound and luxuriate, with weed-like rankness, in this Babel-land, we recoil with aversion; and, in the words of Mr. Lowe's oft-repeated Litany, we would say—"From all false doctrine, heresy, and schism, from hardness of heart, and contempt of thy word and commandment, *good Lord, deliver us!*" To proceed, however, with our reverend objector's remarks, we may observe that the fact that, "without priesthood, there can be no blessing—no salvation," will be self-evident when it is borne in mind that the priesthood is the official power or delegated authority of God, descending through His Son, and vested in His servants upon earth, for the guidance of His people, and the administration of His ordinances. If "without faith it is impossible to please God,"—if without faith there can be no salvation, inasmuch as "he that believeth not shall be damned,"—and if "faith cometh by hearing, and hearing by the word of God," we would ask, as did the great Apostle of the Gentiles, eighteen centuries ago, "How can they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15.) The Gospel, in order to be, in effect, "the power of God unto salvation," must be believed and obeyed; and this involves, of necessity, the services of men duly authorised of God to preach His Gospel and administer the ordinances

of His house. With regard to the self-authorised ministry or pseudo-priesthood of modern sectarian churches, we would say, without reserve, that it is not of God—that it is not of His appointment, and, therefore, is not acceptable in His sight. Yet, for certain wise purposes, the Lord permits many things to transpire which He does not really approve, and often bears with one evil to prevent a greater. But the day is nigh at hand when darkness and error, like the mists of the morning, must flee before the burning sun of light and truth, and sin and folly shall meet their just reward. The true seed of Israel must first be gathered out of Babylon, that they partake not of her sins, and receive not of her plagues;—yea, every nation, kingdom, and even *kindred*, must yield up its hidden portion of the chosen seed—the elect of God,—and then shall the end come, when the Lord shall take sudden vengeance on them that know Him not, and will not obey His Gospel. Yea, and we tell our “clerical” opponents and their “lay” abettors, that unless they all forsake their man-made systems of religion, which are an abomination in the sight of God, and repent of their apostacy, and idolatry, and stubborn opposition to the laws and revelations of heaven, they must and will perish. Thousands and thousands of *this generation*, who have heard the proclamation of the Gospel now restored in its fulness to the earth, but have rejected it as a thing of nought, will find themselves at last taken unawares, and all their pious professions and expectations will dissipate like smoke, and they will discover their mistake—too late. On these grounds, therefore, we raise our warning voice to the nations, and cry, “Now is the accepted time,—behold, now is the day of salvation.” There is no time to lose. This is the day in which men of the present generation can work out their salvation: “the night cometh when no man can work.” “Coming events,” says a common proverb, “cast their shadows before.” The fore-shadowings of the eventful future are even now broadly and unmistakably visible; and as time rolls on—as years, and days, and hours flit by—those premonitory shadows narrow, shorten, lessen! A hint to the wise is enough. Our monition, then, is—and oh, had we the mighty voice of the apocalyptic angel, we would sound it forth in thunder’s tones

through all Christendom, that it might pierce the dulllest ear—Prepare!—prepare! —“PREPARE TO MEET THY GOD!” Our opponent, Mr. Lowe, objects to the “theory” that “the spirits of those who have died” during the “universal apostacy,” &c. “cannot be in heaven.” We beg to inform him that, according to the revelations of God given to His people in these last days, “All who have died without a knowledge of this Gospel, who would have received it, had they been permitted to tarry, shall be heirs of the kingdom of God; also all that shall die from henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of the kingdom of God.” In this revelation, which is too plain and self-evident in its meaning to need any comment, we see the wisdom and goodness of God clearly manifest: in these few words we behold the Divine Mercy and Justice of our Heavenly Father blended in sweetest harmony, and displayed in the greatest and richest abundance. “But,” says Mr. L., ironically, “now the priesthood is restored, and by the power of the keys invested in it, the baptism of parties now living can be put to the account of those who are dead; and thus ‘the saints’ are taught to get themselves baptized on behalf of their parents and all their ancestors, that they, too, may enjoy the blessings of the kingdom.” This is all true, though spoken in jest. The Priesthood is indeed restored to the earth, and, with it, its saving powers and blessings. One of its functions is the redemption of the dead, through the vicarious ministration of Gospel ordinances. It may be laid down as a broad, general fact, that none but those who obey the celestial law can obtain a celestial glory or inherit a celestial kingdom. How, then, can they who have died in ignorance of that law share the fulness of its glory and power with those who have in after ages obeyed it? Simply by receiving it themselves in the spirit-world, and accepting the administrations of persons acting in their behalf on earth. The ordinances of the Gospel are indispensable, and must be honoured and obeyed—personally by those who live under the Gospel dispensation, when the services of a legal Priesthood are obtainable; and by proxy or agency when other means are not available. Those alluded to in the foregoing revelation who would



have received the Gospel had they lived on earth at the time of its dispensation, would assuredly receive it in spirit, when made known to them in the spirit-world, and would also be willing and anxious to have its outward ordinances administered for them and in their name, by their friends and representatives in the flesh. Hence those

departed spirits who, at their entrance into Paradise, were recognised of God as true "heirs of the kingdom," thus become, by virtual obedience to the celestial law of the Gospel, prepared to finally inherit and possess that kingdom, and enjoy its glories and beatitudes through the ages of eternity.

(To be continued.)

## HISTORY OF JOSEPH SMITH.

(Continued from page 461.)

[June, 1842.]

Thursday, 23rd. I published the following:—

To the Church of Jesus Christ of Latter-day Saints, and to all the honourable part of the community.—It becomes my duty to lay before the Church of Jesus Christ of Latter-day Saints and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid Church, that the honourable part of community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor, and base adulterer.

It is a matter of notoriety that the said Dr. John C. Bennett became favourable to the doctrines taught by the Elders of the Church of Latter-day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church. Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo, from a person of respectable character, and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had another wife, and two or three children in McConnellsville, Morgan County, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she being ignorant of his having a wife living, gave way to his addresses, and became confident from his behaviour towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly

of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the city, who knew nothing of him but as an honourable man, and began to teach them that promiscuous intercourse between the sexes was a doctrine believed in by the Latter-day Saints, and that there was no harm in it; but this failing, he had recourse to a more influential and desperately wicked course, and that was to persuade them, that myself and others of the authorities of the Church, not only sanctioned but practised the same wicked acts, and when asked why I publicly preached so much against it, said that it was because of the prejudice of the public, and that it would cause trouble in my own house. He was well aware of the consequence of such willful and base falsehoods, if they should come to my knowledge, and consequently endeavoured to persuade his dupes to keep it a matter of secrecy, persuading them there would be no harm if they should not make it known. This proceeding on his part answered the desired end; he accomplished his wicked purposes; he seduced an innocent female by his lying, and subjected her character to public disgrace, should it ever be known.

But his depraved heart would not suffer him to stop here. Not being contented with having disgraced one female, he made the attempt upon others; and, by the same plausible tale, overcame them also, evidently



not caring whose character was ruined, so that his wicked, insatiable appetites might be gratified.

Some time about the early part of July, 1841, I received a letter from Elder H. Smith and William Law, who were then in Pittsburgh, Pennsylvania. This letter was dated June 15th, and contained the particulars of a conversation between them and a respectable gentleman from the neighbourhood where Bennett's wife and children resided. He stated to them that it was a fact that Bennett had a wife and children living, and that she had left him because of his ill treatment towards her. This letter was read to Bennett, which he did not attempt to deny, but candidly acknowledged the fact.

Soon after this information reached our ears, Dr. Bennett made an attempt at suicide by taking poison, but he being discovered before it had taken effect, and the proper antidotes being administered, he recovered; but he very much resisted when an attempt was made to save him. The public impression was, that he was so much ashamed of his base and wicked conduct, that he had recourse to the above deed to escape the censures of an indignant community.

It might have been supposed that these circumstances, transpiring in the manner they did, would have produced a thorough reformation in his conduct; but, alas! like a being totally destitute of common decency, and without any government over his passions, he was soon busily engaged in the same wicked career, and continued until a knowledge of the same reached my ears. I immediately charged him with it, and he admitted that it was true; but in order to put a stop to all such proceedings for the future, I publicly proclaimed against it, and had those females notified to appear before the proper officers, that the whole subject might be investigated and thoroughly exposed.

During the course of investigation, the foregoing facts were proved by credible witnesses, and were sworn and subscribed to before an alderman of the city, on the 12th ultimo. The documents containing the evidence are now in my possession.

We also ascertained by the above investigation that others had been led by his conduct to pursue the same adulterous practice, and in order to accomplish their detestable designs, made use of the same language insinuated by Bennett, with this difference, that they did not hear me say anything of the kind, but Bennett was one of the heads of the Church, and he had informed them that such was the fact, and they credited his testimony.

The public will perceive the aggravating

nature of this case, and will see the propriety of this exposure. Had he only been guilty of adultery, that was sufficient to stamp disgrace upon him, because he is a man of better information, and has been held high in the estimation of many. But, when it is considered that his mind was so intent upon his cruel and abominable deeds, and his own reputation not being sufficient to enable him to do it, he must make use of my name in order to effect his purposes, an enlightened public will not be astonished at the course I have pursued.

In order that it may be distinctly understood that he wilfully and knowingly lied in the above insinuations, I will lay before my readers an affidavit taken before an alderman of the city, after I had charged him with these things:—

State of Illinois, )  
City of Nauvoo )

Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who being duly sworn according to law, depose and saith,—that he never was taught anything in the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith, and that he never knew the said Smith to countenance any improper conduct whatever, either in public or private: and that he never did teach me in private that an illegal, illicit intercourse with females, was, under any circumstances, justifiable, and that I never knew him so to teach others.

JOHN C. BENNETT.

Sworn to, and subscribed before me, this 17th day of May, A.D. 1842.

DANIEL H. WELLS, Alderman.

The following conversation took place in the City Council, and was elicited in consequence of its being reported that the doctor had stated that I had acted in an indecorous manner, and given countenance to vices practised by the doctor and others:—

Doctor John C. Bennett, ex-mayor, was then called upon by the mayor to state if he knew aught against him; when Mr. Bennett replied: I know what I am about, and the heads of the Church know what they are about I expect. I have no difficulty with the heads of the Church. I publicly avow that any one who has said that I have stated that General Joseph Smith has given me authority to hold illicit intercourse with women, is a liar in the face of God; those who have said there damned liars; they are infernal liars. He never, either in public or private, gave me any such authority or license, and any person

who states it, is a scoundrel, and a liar. I have heard it said that I should become a second Avar by withdrawing from the Church, and that I was at variance with the heads, and should use an influence against them, because I resigned the office of mayor; this is false. I have no difficulty with the heads of the Church, and I intend to continue with you, and hope the time may come when I may be restored to full confidence and fellowship, and my former standing in the Church; and that my conduct may be such as to warrant my restoration; and should the time ever come that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man:

Joseph Smith then asked: Will you please state definitely whether you know anything against my character either in public or private?

General Bennett answered: I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous.

WILSON LAW,  
HIRAM KIMBALL,  
BRIGHAM YOUNG,  
WILLARD RICHARDS,  
HEBER C. KIMBALL,  
W. WOODRUFF,  
GEO. A. SMITH,  
N. K. WHITNEY,  
ORSON SPENCER,  
JOHN TAYLOR,  
JOHN P. GREENE,  
GUSTAVUS HILLS,  
G. W. HARRIS.

JAMES SLOAN, City Recorder.

May 19, 1842.

After I had done all in my power to persuade him to amend his conduct, and these facts were fully established (not only by testimony, but by his own confessions) he having acknowledged that they were true, and seeing no prospects of any satisfaction from his future life, the hand of fellowship was withdrawn from him as a member of the Church by the officers; but on account of his earnestly requesting that we would not publish him to the world, we concluded not to do so at that time, but would let the matter rest until we saw the effect of what we had already done.

It appears evident that as soon as he perceived that he could no longer maintain his standing as a member of the Church, nor his respectability as a citizen, he came to the conclusion to leave the place, which he has done, and that very abruptly; and had he done so quietly, and not attempted to deceive the people around him, his case would not have excited the indignation of the citizens, so much as his real conduct has done.

In order to make his case look plausible, he has reported that he had withdrawn from the Church because we were not worthy of his society; thus, instead of manifesting a spirit of repentance, he has to the last proved himself to be unworthy the confidence or regard of any upright person, by lying to deceive the innocent, and committing adultery in the most abominable and degraded manner.

We are credibly informed that he has collocated with some of our former wicked persecutors, the Missourians, and has threatened destruction upon us; but we should naturally suppose, that he would be so much ashamed of himself at the injury he has already done to those who never injured, but befriended him in every possible manner, that he could never dare to lift up his head before an enlightened public with the design either to misrepresent or persecute; but, be that as it may, we neither dread him nor his influence, but this much we believe, that unless he is determined to fill up the measure of his iniquity, and bring sudden destruction upon himself from the hand of the Almighty, he will be silent, and never more attempt to injure those concerning whom he has testified upon oath he knows nothing but that which is good and virtuous.

Thus I have laid before the Church of Latter-day Saints, and before the public, the character and conduct of a man who has stood high in the estimation of many; but from the foregoing facts, it will be seen that he is not entitled to any credit, but rather to be stamped with indignity and disgrace so far as he may be known. What I have stated, I am prepared to prove, having all the documents concerning the matter in my possession, but I think that to say further is unnecessary, as the subject is so plain that no one can mistake the true nature of the case.

I remain, yours respectfully,

JOSEPH SMITH.

Nauvoo, June 23, 1842.

I have been engaged in domestic affairs and counselling the brethren the last week.

I addressed the following letter to Richmond, Massachusetts:—

Nauvoo, June 23, 1842.

Sister Jennetta Richards.—Agreeable to your request, in the midst of all the bustle and business of the day, and the care of all the churches both at home and abroad, I now embrace a moment to address a few words to you, thinking peradventure it may be a consolation to you, to know that you, too, are remembered by me, as well as all the Saints.

My heart's desire and prayer to God is all the day long for all the Saints, and in an especial and particular manner for those whom he hath chosen and anointed to bear the heaviest burthens in the heat of the day, among which number is your husband received—a man in whom I have the most implicit confidence and trust. You say I have got him; so I have, in the which I rejoice, for he has done me great good, and taken a great burthen off my shoulders since his arrival in Nauvoo. Never did I have a greater intimacy with any man than with him. May the blessings of Elijah crown his head for ever and ever. We are about to send him in a few days after his dear family; he shall have our prayers fervently for his safe arrival to their embraces; and may God speed his journey, and return him quickly to our society; and I want you, beloved sister, to be a general in this matter, in helping him along, which I know you will. He will be able to teach you many things which you never have heard; you may have implicit confidence in the same.

I have heard much about you by the Twelve, and in consequence of the great friendship that exists between your husband and me, and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the last days, I have formed a very strong brotherly friendship and attachment for you in the bonds of the Gospel. Although I never saw you, I shall be exceedingly glad to see you face to face, and be able to administer, in the name of the Lord, some of the words of life to your consolation, and I hope that you may be kept stedfast in the faith; even unto the end.

I want you should give my love and tender regard to brother Richard's family, and those who are friendly enough to me to inquire after me in that region of country, not having but very little time to apportion to any one, and having stolen this opportunity, I therefore subscribe myself, in haste, your most obedient brother in the fulness of the Gospel.

JOSEPH SMITH.

P.S.—Brother Richards having been with me for a long time, can give you any information which you need, and will tell you all about me. I shall be very anxious for his return; he is a great prop to me in my labours.

J. S.

The Affghan war has cost Great Britain \$15,000,000 per annum since its commencement.

Friday, 24th. Called St. John's day. I rode in Masonic procession to the Grove, where a large assembly of masons and

others listened to an address from President Rigdon. Dined at the Masonic Hall Hotel, kept by brother Alexander Mills.

Wrote Governor Carlin as follows:—

Nauvoo, June 24, 1842.

Thomas Carlin, Governor of the State of Illinois.

Dear Sir—It becomes my duty to lay before you, some facts relative to the conduct of our Major-General, John C. Bennett, which have been proven beyond the possibility of dispute, and which he himself has admitted to be true in my presence.

It is evident that his general character is that of an adulterer of the worst kind, and although he has a wife and children living, circumstances which have transpired in Nauvoo, have proven to a demonstration that he cares not whose character is disgraced, whose honour is destroyed, nor who suffers, so that his lustful appetite may be gratified; and further, he cares not how many, nor how abominable the falsehoods he has to make use of to accomplish his wicked purposes, even should it be that he brings disgrace upon a whole community.

Some time ago, it having been reported to me that some of the most aggravating cases of adultery had been committed upon some previously respectable females in our City, I took proper measures to ascertain the truth of the report, and was soon enabled to bring sufficient witnesses before proper authority to establish the following facts:—

More than twelve months ago, Bennett went to a lady in the city and began to teach her that promiscuous intercourse between the sexes was lawful, and no harm in it, and requested the privilege of gratifying his passions; but she refused in the strongest terms, saying that it was very wrong to do so, and it would bring a disgrace on the Church.

Finding this argument ineffectual, he told her that men in higher standing in the Church than himself not only sanctioned, but practised the same deeds; and, in order to finish the controversy, said and affirmed that I both taught and acted in the same manner, but publicly proclaimed against it, in consequence of the prejudice of the people, and for fear of trouble in my own house. By this means he accomplished his designs; he seduced a respectable female with lying, and subjected her to public infamy and disgrace.

Not contented with what he had already done, he made the attempt on others, and, by using the same language, seduced them also.

About the early part of July, 1841, I received a letter from Pittsburg, Pennsylvania; in it was contained information setting forth



that said Bennett had a wife and two or three children then living. This I read to him, and he acknowledged it was true.

A very short time after this, he attempted to destroy himself by taking poison; but being discovered before it had taken sufficient effect, and proper antidotes administered, he recovered.

The impression made upon the minds of the public by this event, was, that he was so ashamed of his base conduct, that he took this course to escape the censure of a justly indignant community. It might have been supposed that after this he would have broke off his adulterous proceedings; but to the contrary, the public consternation had scarcely ceased before he was again deeply involved in the same wicked proceedings, and continued until a knowledge of the fact reached my ears. I immediately charged him with the whole circumstance, and he candidly acknowledged the truth of the whole.

The foregoing facts were established on oath before an alderman of the city; the affidavits are now in my possession.

In order that the truth might be fully established, I asked Bennett to testify before an alderman, whether I had given him any cause for such aggravating conduct. He testified that I never taught him that illicit intercourse with females was under any circumstances justifiable, neither did he ever hear me teach anything but the strictest principles of righteousness and virtue. This affidavit is also in my possession. I have also a similar affidavit taken before the City Council, and signed by the members of the Council.

After these things transpired, and finding that I should resist all such wicked conduct, and knowing that he could no longer maintain himself as a respectable citizen, he has seen fit to leave Nauvoo, and that very abruptly.

I have been credibly informed that he is colleagueing with some of our former cruel persecutors, the Missourians, and that he is threatening destruction upon us; and under these circumstances I consider it my duty to give you information on the subject, that a knowledge of his proceedings may be before you in due season.

It can be proven by hundreds of witnesses that he is one of the basest of liars, and that his whole routine of proceedings, while among us, has been of the basest kind.

He also stated here that he had resigned his commission as Major-General to the Governor, whether this be true or not, I have no knowledge. I wish to be informed on the subject, that we may know how to act in regard to the Legion.

A short time ago, I was told by a friend of mine (not a member of the Church) that some of the Missourians were conspiring to come up to Nauvoo and kidnap me, and not doubting but that it might be true, I consulted with General Bennett upon the most proper course to be pursued. We concluded to write to you on the subject, and I requested him to do so. I understand he has written to you, but I know not in what manner, and I should be very much pleased if you would write to me on receipt of this, giving me the contents of his communication. I have also heard that you have entertained of late very unfavourable feelings towards us as a people, and especially so with regard to myself, and that you have said I ought to be shot, &c. If this be true, I should be pleased to know from yourself the reason of such hostile feelings, for I know of no cause which can possibly exist that might produce such feelings in your breast.

It is rumoured, and strong evidence exists, that Bennett and David and Edward Ellsborn have posted bills in Galena, calling upon the people to hold meetings, and have themselves in readiness at a moment's warning to assemble and come here, and mob us out of the place, and try to kidnap me; we know not as to the truth of this report, but we have conversed with some transient persons who had the report from a gentleman who lately came from there, and had seen those handbills posted in Galena.

In case of a mob coming upon us, I wish to be informed by the Governor what will be the best course for us to pursue, and how he wishes us to act in regard to this matter.

JOSIAH SMITH.

Lieutenant-General, Nauvoo Legion,

There was a severe shock of an earthquake at Antigua.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 8, 1857.

**DUTIES OF PASTORS AND PRESIDENTS.**—It is the duty of a Pastor to set an example of diligence to all the officers over whom he presides. To prune the trees of the

Lord's vineyard, trim up the branches, dig around the roots, and to see that they are all in a healthy, growing, and thriving condition, requires the utmost diligence and attention. As a general thing, the Pastors are labouring with all their strength. But in some few instances, too much slothfulness and negligence are manifested.

A Pastor should not only visit the Conferences under his charge as often as circumstances will admit, but he should make it convenient to visit the several Branches as often as possible; he should diligently inquire concerning the condition and welfare of each Branch, strengthen the Saints, and set in order the things which are wanting.

It is sometimes the case that a Pastor will occasionally visit the Conferences, and once in a while some of the principal Branches; he will seat himself down at ease in a Conference house, a boarding place, or among the more wealthy of the Saints, and will say to the officers, "Go and do this, that, and the other," without scarcely lifting a finger to bear a proportion of the labours: this is wrong. A Pastor should be an example in doing, as well as in counselling to do. He should preach to the officers, the Conferences, the Branches, and to the world: he should preach in chapels, and in the streets. He should occasionally perform the duties of Teachers and Deacons, as well as to preside and counsel. Let not a Pastor think too much of himself, and suppose that he can sit at ease and in luxury, because he is exalted to a high responsibility. If he consider himself highly honoured and favoured of the Lord, let him manifest it by becoming the servant of all, and a pattern for all. He who takes honour to himself, and trusts in his own strength, and supposes himself better than his brethren, because of his superior responsibility, will be abased and brought low; while the humble and worthy will, in due time, be exalted. The more authority is given, the more is required, and the greater is the danger of falling through negligence and unfaithfulness in our stewardships. Remember that you are the ministers not only of the word, but also of the Spirit, power, and life of the word. If you are slothful, your Pastorates will become slothful; if you have lost the life and energy of your religion, those over whom you preside, will partake, in a measure, of the same deadness. If you are full of faith, hope, and zeal, the same heavenly gifts will be diffused through the Saints. If you are awake to your duties, your followers will be awake also. As are the officers, so will be the members. If any man would be praised, let his works praise him: they will speak louder than words.

These instructions are intended, not only for the Pastors, but for the Presidents of Conferences, so far as their authority and jurisdiction extend. We fear that there are some of the Presidents who are too fond of the parlour, the sofa, and of ease. This is not a day of repose nor of rest; but it is a day of hard labour—a day of sacrifice—a day when every faculty of the mind and body should be exerted to save men, and bring forth Zion on the earth. Let your voices be heard, and your light shine, by day and by night, until the vineyard is pruned: then shall the Lord of the vineyard say unto His servants, "Rest with me in my kingdom, and rejoice in the fruits of your labours."

**LIBERALITY.**—Before the introduction of the law of tithing among the Saints in Great Britain, it was necessary to have many contributions for various purposes connected with the welfare of the Churches. But since the introduction of the weekly tithings, these multiplied contributions have ceased. The payment of tithing, however, never was intended to do away with that heavenly principle called *Liberality*. Tithing is a debt owed to the Lord; and after having discharged that debt, the

Saints should still cultivate charity and liberality to all men, and especially to the household of faith. Some of the Saints have erroneously thought that if they paid their tithing, they could close up their hearts like adamant against all other charitable and liberal acts: this is decidedly wrong. The Saints should voluntarily administer in a charitable manner in many things. For instance, the Saints who are able should esteem it as a very great privilege to feed, and lodge, and otherwise administer to the Pastors and Presidents of Conferences, and travelling Elders whose labours are mostly confined among them. In travelling through a large field of labour, it is but very seldom that these officers can call at any one place. When they do call, the Saints should not consider it a burden to minister to their wants, but should esteem it as one of the choicest of blessings. Indeed, there are many things in which the Saints can be voluntarily liberal, besides paying their tithing. Therefore, let not tithing freeze over your hearts; but be liberal, and you shall live by your liberality.

**CONFERENCE HOUSES.**—From the Conference reports, we find that there is much expense attending the keeping up of Conference houses. We, therefore, consider it wisdom that in all cases where the President has no family, and in all cases where the family can support themselves, the Conference house should be dispensed with, unless the most of the expenses can be defrayed by boarders or by some other business. If the Pastors and Presidents are diligent in visiting the Saints throughout their respective fields of labour, they will have but very little use for Conference houses. Indeed, these houses, we have sometimes thought, are a temptation to slothfulness; and thus the faithful Saints who would be glad to entertain the servants of God are deprived of the privilege. Therefore, let these houses, together with their expense, be done away, as far as practicable.

**ARRIVAL.**—Elder Ephraim Tomkinson, of Fillmore City, Utah Territory, arrived at Liverpool, per steamer *City of Baltimore*, July 21.

**APPOINTMENT.**—Elder Ephraim Tomkinson is appointed to labour in the Glasgow Pastorate, under the direction of Pastor James Ure.

#### FROM SALT LAKE—HAND CARTS—MORMON ELDERS—JUDGE DRUMMOND.

(From the "Florence Courier.")

On Wednesday last, 10th instant, a hand-cart train of about seventy Mormons arrived in our city from Salt Lake. Impelled by a desire to examine the much-abused hand-cart, and to obtain such other information in relation to it as we could gather from those who had used it, we paid a visit to the camp. We found the carts formed in a circle, in the same manner as they are placed in camping out. The build is precisely like those used by the coloured porters in Philadelphia and other eastern cities. The bodies of the carts were tastefully painted to suit the fancy of the owners, and with such in-

scriptions on the sides as "Truth will prevail," "Zion's Express," "Blessings follow sacrifice," "Merry Mormons." They had canvas covers, and were better looking vehicles in every respect than we had expected to see. From the accounts published in the leading journals throughout the country, the general impression upon the mind of the public is, that the hand-cart is the slowest and most laborious mode of conveyance that can be used. From the report of this party and of others, we are inclined to think it exactly the reverse. This party was but nineteen days in coming from Fort Laramie, a dis-



tance of five hundred and twenty miles—an average of over twenty-seven miles per day—some days they made thirty-five miles. This is certainly not slow traveling, and when we reflect upon the many inconveniences to which a traveller is subjected with his horses, mules, and oxen, in crossing the Plains; the crossing of streams, danger of stampedes, selection of camping place for the cattle, tethering and working with them morning and night, we are inclined to think that for a California or Salt Lake trip, we would give the hand-cart the preference over any other mode, unless we had fine mule teams and so few of other traps as to enable us to take plenty of corn for the animals.

The members of this party were Elders going on missions to different parts of the world; they appeared to be intelligent, and looked like orderly and well-behaved citizens, yet full of fun; they were feeling finely after their trip, and expressed themselves to be on hand for a foot race or wrestling match, with any one in Florence who might feel inclined to indulge. They report the Plains to be in fine condition, had killed a few buffalo and deer, and met with several parties of Sioux Indians, who treated them in a very friendly manner.

They spoke of Judge Drummond as a man of bad habits, who would forfeit the respect of any community—that when he was appointed they expected he would bring his wife along, whose brother is a Mormon, and settled in Utah; instead of

which, he had a woman of notoriously bad character, whom he passed off as his wife, and whom he would sometimes bring into court and seat beside him on the bench. This is their statement; we should not wonder if it was true, knowing, as we do, that many persons look upon the whole female population of Utah as a mere collection of prostitutes, and being told by traders—not Mormons—who have visited the country, that many immigrants passing through, *en route* for California, act upon this belief, and thus engender many of the difficulties which occur with this people.

This is strengthened, when we reflect how difficult it must be to find a man of any standing, who would be willing to accept an office in such an out-of-the-world place, separated from friends and home, and where there is so little chance for a "Gentile" to make money, or to gain political advancement.

They report the country to be in a more prosperous condition than it has ever been before, contradict the report of the flight of Brigham Young, and of the great numbers of seceders from them. They say that probably from seventy-five to one hundred families have left or will leave this spring; that Brigham Young had started on a mission to the northern part of the Territory, it being his custom to go on a mission every spring, though he had heretofore gone south.

The party sold their wagons at auction, at prices ranging from \$8 to \$12—they had cost \$40 to build, in the valley.

## FOREIGN CORRESPONDENCE.

### SCANDINAVIAN MISSION.

Copenhagen, July 16, 1857.

President O. Pratt.

Dear Brother—I have just returned from a tour through the Conferences of Jutland and Fuen, having been absent some four weeks. The time has arrived for giving you our half-yearly Statistical Report, which is enclosed. I will give you a short account of the progress and future prospects of this Mission, over which I have the honour to preside. I can truly say with a thankful heart that the God of Israel has blest and prospered

my feeble efforts to spread and establish the Gospel in the various regions in Scandinavia, which differ so much from each other with regard to their laws and customs. In Denmark we are at present enjoying much freedom compared with the past, both in preaching and spreading the written word. When I first came here, which was a year and a half ago, it was a frequent occurrence for the Elders to be whipped, mobbed, and driven from their fields of labour. I soon found that much of this was occasioned by the course pursued by the Elders themselves in harsh preaching, reproving and reproaching both

priest and people for their religion. I forthwith counselled them through our "Star" and in public meetings, that they should go forth in the spirit of meekness and kindness, proclaiming the simple truth of the Gospel, showing the people the principles and materials wherewith they could build a better habitation, before commencing to pull down the one in which they were living. In this they have been obedient, and are now able to go into many towns and villages, where before they were afraid to enter. Through the cautiousness with which our Elders have laboured of late, much of the prejudice against us has abated, and our enemies have expressed through the papers that "Mormonism," was on the wane, and that they had no more to fear, as it would die out, when at the same time we were baptizing over two to one to what we were before. I will also mention that an Act was passed in the Diet (Rigsdag) last winter, which gave liberty to parents to baptize their children or not, whereas before they were compelled. We feel that this also will greatly tend to facilitate the work of the Gospel in Denmark. Everything is moving on satisfactorily in Denmark under the present circumstances, and in the last half-year 700 souls have been baptized.

As to Sweden the circumstances are different. The Elders are often arrested, dragged before both civil and clerical authorities, sentenced with fines, and imprisonment on water and bread, and ill-treated, as a consequence of illiberal laws. A proposition for religious liberty, to a certain degree, has lately been presented before the Diet, assembled in Stockholm, but it is doubtful whether it will pass this term, as the members in the legislative assembly are not satisfied with the many restrictions contained therein. The people in general are longing for freedom of conscience and worship, as there are many dissenters from the State Church, but the priestly cast and the "Tories" are afraid that too much liberty will be given to the people, who they say are liable to be deceived by proselyting emissaries. Though in spite of all the combined opposition in that country, the Gospel is spreading, and finding its way to the hearts of many of the honest, and the prospects are cheering in the two Conferences, "Malmo" and "Stockholm," which lately have been visited by brother C. Widenborg, whom I sent

to counsel and assist the native Elders in carrying out my instructions for the further spreading of the work. He found the brethren doing well, considering the unfavourable circumstances they labour under, and the Lord had blessed their efforts, that 216 members were added to the Church in the past half-year, and we entertain the best hopes for the future.

With regard to Norway, it is a rocky land, and the Saints are, figuratively speaking, to be hewn out of the rocks, and it costs the Elders much labour, and almost every soul has to be bought with fines and imprisonment. The only difference between Sweden and Norway is that the Authorities are more humane, never suffering the Elders to be ill-treated, though strict in executing the laws. Eighty-two members have been added to the Church in that part of the mission, making 998 in all. Lately two new Conferences and 29 Branches have been organized. These additions, with our past Emigration of 829 souls, show that the work is onward in these northern countries. The Elders and the Saints in general are faithful in bearing testimony and spreading the written word, and are also obedient in responding to every call and giving heed to the counsels of the Prophets of the Lord. They are also willing to learn the English language, and schools for that purpose are established, where circumstances will permit. You can travel through the mission, and in most places find some one who can read, understand, and speak a little English.

Our writings are read with great interest by both Saints and sinners, and the "Scandinavian Star" is taken by many outside the Church, who are influential men.

If the experience of this year's emigration prove favourable, and our people arrive early enough in the States to cross the Plains before the cold-weather overtakes them in the mountains, it would be a great favour to us, and very desirable, if we could leave here in the spring instead of the fall.

Your late series of Pamphlets we have translated into Danish, and they are now before the public. We trust they will further spread those great and glorious principles which they so fully set forth and explain.

Having now given you a brief outline of our situation and what we are doing,

I cannot close without expressing our deep sympathy with you and the whole household of faith, in the tragical death of our beloved and respected brother, Parley P. Pratt. A great man indeed has fallen: though dead, his works speak with a loud warning voice to this generation. Our consolation is that he has died in defence of humanity and injured innocence; and has gone where he can act in a more glorified state.

Brother Widerborg joins with me in kind love and respect to you, brothers Benson and Ray, and all associated with you in the Office.

With many thanks for your kind and fatherly counsels and instructions, I pray the mighty God of Jacob to bless you abundantly, and qualify you for the high and responsible station wherein you are called to act.

Your humble servant in the Gospel of Jesus Christ,

H. C. HAIGHT.

CORRESPONDENCE OF ELDER JOSEPH W. YOUNG.

(From "The Mormon.")

New York, June 29, 1857.

Editor *Mormon*.—Dear Sir: Having just arrived from Great Salt Lake City, I have thought that a few items would not be uninteresting to you and the numerous readers of your valuable paper. I left Utah on the 23rd of April, in company with seventy Elders, on missions to Europe, the United States, and other countries. We had a very pleasant trip across the Plains, and arrived at Florence, Nebraska, May 10th, all in good health. The particulars of the journey, Elder Mackintosh gives in his report.

On the 11th of June, my cousin Brigham H. Young and I left Florence for Iowa City. On the 12th of June, we met brothers Israel Evans and Benjamin A. Hby, twenty-one miles east of Bluffs City, with the first hand-cart company of emigrants en route for Great Salt Lake City. They were all in good health, and in first-rate spirits. They were provided with mule teams to haul their extra provisions, and were travelling from fifteen to twenty miles per day. We had only a few moments to stay with them, as the stage would not wait for us.

We met the first company of ox teams,

under the presidency of Elder Jesse B. Martin, four miles west of Fort Des Moines, on the 13th; and as the stage stopped over night at that place, we improved the opportunity of visiting with the Saints for a short time. Elder Martin called the camp together, and we had the pleasure of speaking to the Saints, after which the sisters sang several of the sweet songs of Zion, which was very refreshing to us, after having had for two days and nights our ears outraged by a continual air of profanity. After blessing the Saints and being blest by them, we bade them good bye, and continued on our journey.

About noon of May 14th, some hundred and twenty-five miles from Iowa City, we met the New York company, brothers Jacob Hofheins and G. J. Taylor in charge. They also were in first-rate health and spirits; had splendid teams and wagons, and were making good headway. We stopped only a few moments with them, just long enough to learn their condition, and to tell them that all was right in Utah.

We arrived at Iowa City on the 15th, met the last hand-cart company ten miles from the city; also the Danish company of teams close behind them, the former under the presidency of Elders James P. Park, Dillie, and George Thurston; and the latter under that of Elder M. Cowley.

They were all in first-rate condition, and judging from what we could see, they will have a speedy and prosperous journey. The hand-cart company was fitted up as well as it is possible to fit up a company in that way, and having had experience in that mode of travelling, I feel safe in predicting that they will make the trip quicker than any ox train has ever done.

Elders J. A. Little and William G. Young have fitted up this emigration, and I bear testimony that they have spared no labour in making the Saints comfortable. Elder Young was very busy preparing to start on his baggage train which closes this year's emigration.

We spent two days with him, and the few Saints composing his company, then took our departure for New York, and they left for the valleys of the mountains. Thus we have seen all the emigration for this year on the move.

My feelings were very peculiar when parting with my brother William at Iowa, and the kind Saints with him. They are



on their way to the peaceable valleys of Jacob, where all that is dear to me on the earth dwell; wife, children, parents, friends, and the Saints of God, all, all I love, is there. But, with me, how different; my lot is to be cast among strangers, in strange lands to suffer the abuse and derision of those who despise the truth, that through faith, patience, and endurance, I may persuade some to be saved.

A word about Utah and the people there, and I will close. I find a great many reports in the papers with regard to "War with the Mormons," "Brigham Young in rebellion against the General Government," "Danite Band," "Murder," "Corruptions," &c.

Now, Mr. Editor, I happen to know something of affairs in Utah, and as one of her citizens I have a right to speak. In regard to war, I will say that the Mormons are making no calculations for any such business, nor are they making any preparations for such a contingency, further than those which the law requires of every State and Territory, viz., that of organizing the militia.

Brigham Young is not in rebellion against the General Government, nor has he ever been. True, he is down on the acts of certain corrupt scoundrels, and is the enemy of wickedness and oppression; furthermore, when he ceases to be such a man as he now is, I cease to be his friend. He is the friend of mankind, the friend of the oppressed and down-trodden, the friend of truth, justice, virtue, and every thing that is God-like, and the enemy of lies, vice, corruption, and wickedness, wherever it may be found, whether in high or low places. And that man who says to the contrary is, in Scripture phraseology, "a liar, and the truth is not in him."

There is no such thing in Utah as a "Danite Band." Every true-hearted man is a friend to his brother, and will not see his rights infringed upon with impunity. Does any honest man see aught amiss in that principle?

Who has been killed by the Mormons? No one. But every murder that has been committed by the Indians between the Missouri River and the Pacific Ocean is charged upon the Mormons, and Brigham Young must, of course, be at the bottom of it all. I wonder if ever runaway judges, disappointed politicians, and newspaper correspondents have read that pas-

sage of Scripture which says, "cursed is he that loveth and maketh a lie."

How can a people be so very corrupt who do not get drunk, who do not profane the name of God, who are honest and upright in all their dealings, who marry their wives, support them and make them honourable in the eyes of God and all good men, who educate their children and teach them the fear of God, who look upon the marriage vow as being the most sacred of earthly ties, and who prize virtue more than life?

If this nation wish to purify the morals of the people, and put down infamy and corruption, I would suggest that they begin in New York city, where they bawl so much against Utah. I do most positively assert that I have seen more drunkenness, heard more swearing, and seen more fighting in one evening in this city than I ever saw in Utah, and I was one of her first settlers.

I testify that the people in Utah are a good people, a law-abiding people, and that they love the institutions of their country as dearly as any people in these United States. Brigham Young will resign the Governorship of Utah without a word when his successor is appointed, and there is no possible chance of any collision between the Mormons and the General Government, unless President James Buchanan should appoint some hot-headed, blood-thirsty fool as Governor of Utah, who will go beyond all law, all reason, and all good sense, and attempt to rule the people with a high hand. If such a thing should ever take place, let me here say that such a man will find the same spirit in Utah that actuated the citizens of Boston, when a certain power attempted to force them to a tame submission of its will, and he will also find that the same God helps the oppressed that sustained our fathers in their struggle for freedom.

With kind regards for you, and goodwill towards all lovers of truth, I remain, your brother in the Gospel of Christ,  
J. W. YOUNG.

CORRESPONDENCE OF ELDER DANIEL  
MACKINTOSH.

[From "The Mormon."]

New York City, June 27, 1857.

To the Editor of the *Mormon*—Being  
Clerk of the Hand-Cart Company of mis-

sionaries who started from Great Salt Lake City, Utah Territory, April 23, it perhaps would be interesting to your numerous readers to give a brief statement of our journey here. \* \* \* \*

We travelled with our hand-carts across the Plains to Florence, Nebraska Territory, without horse, mule, cow, or any other animal to assist, drawing in them our provisions, bedding, cooking utensils, tents, &c., at which place we arrived in the full enjoyment of health, on the 10th instant, making the entire trip from point to point in forty-eight days; but out of that number we lay by to rest, repair carts, &c., 7½ days, which would make the total number of travelling days 40½, and would remark that we are satisfied that the trip can be accomplished in a shorter period, say from thirty to thirty-five days; but the carts with iron axles should be at least three feet ten inches on the track, instead of three feet six inches, made of the best malleable iron, without flaws when forged.

In our opinion, so as to insure safety, the spindle at the shoulder should be at least one inch, or an inch-and-an-eighth, and at the point 6-8ths of an inch, and to be made with but little gather. The carts with iron axles are decidedly the easiest to travel with, and a very light tent would be found exceedingly useful in a stormy day.

On our way hither we had no trouble whatever with the Indians, and saw but few except a band of Ogallalie sioux, who were very friendly; neither had we any trouble with the whites; and we were generally treated very courteously by those of them with whom we had any business to transact, and as to our own conduct, we have not heard of any accuser, therefore are not disposed at present to accuse ourselves.

Upon our arrival at Florence, our ears were saluted with the general tissue of lies circulated through newspaper columns, about the rebellious spirit existing in Utah towards the United States Government; at this we were not at all surprised, when we arrived at a knowledge of the sources from which they originated; and we have no fears in saying that they are as false as hell, and were only concocted in the frenzied brains of political aspirants, demagogues, and corrupt hearts, so as to screen their own iniquity from public gaze, and furthermore to get up some excitement, by which *Uncle Sam's* pockets could be rifled out of a few millions of dollars that lay unexpended in the treasury.

We say let the old man do it, he is rich, but being numbered in the family, we feel as though we hate to see the *old fellow* so badly fooled in his old age, more especially as the measures contemplated to be resorted to arise solely on a pretended family insubordination, which could be easily settled by sending *three men* to Utah to inquire into the truth of the matter.

At Florence, the Elders were well received by the Saints, and in a few days began to scatter to their various fields of labour, while the greater portion kept together, took steamer for St. Louis, and arrived there on the 18th instant, and were hospitably entertained by President Horace S. Eldredge and the Saints.

We started by railway from St. Louis on the 23rd, and arrived in this city on the 27th, well, with the exception of some complaining of cold.

The Presidency of the Eastern States, Presidency of Branches, and the Saints in general have exemplified already by their works that liberal feeling which always characterizes Saints of the Most High.

DANIEL MACKINTOSH.

## VARIETIES.

It is every one's business to mind his *own* business.

Why do some men make such long prayers? Do they wish to exhaust the heavens at once?

ANCIENT TUNNEL.—In the interior of Peru there has been discovered a beautiful tunnel under a river, the work of the old Inca Indians, and a lasting proof of their civilization.

An excellent method, for taking the starch out of self-conceit, is to withdraw from the bustle and din of business and society, for a little season, and observe how well affairs and people continue to move on.